



1121 – 14 Avenue SW, Calgary, AB T2R 0P3

Phone: 403-244-4879 **Email:** administrator@ststephenscalgary.org

Office hours: Monday - Friday 9:00 am - 1:00 pm

Social Media:  @ststephenyyc  St Stephen's Anglican Church
www.ststephensyyc.com Calgary

Be Real, Belong, Believe It.

St. Stephen's is a welcoming and affirming Anglican parish which upholds that God's unconditional and inclusive love extends to all members of our human family equally and without reservation.

Yes. Everyone. We Mean It!

Clergy 403-244-4879

The Reverend Dr. Jane Rowland, Priest ----- jane.r@telus.net
The Reverend Charmaine Evans, Deacon ----- deacon@ststephenscalgary.org

Staff 403-244-4879

Liz Tremblay, Music Director ----- music@ststephenscalgary.org
Parish Administration ----- administrator@ststephenscalgary.org
Beverley Senko, Admin. Assist ----- adminassist@ststephenscalgary.org
Maya McKirdy, Excellent Adventure
Leila Quinones & Beth Apistar Nursery ----- adminassist@ststephenscalgary.org
Eduardo Rodriguez, Caretaker
Anneliese De Bruijn, Verger ----- verger@ststephenscalgary.org

Wardens & Financial 403-244-4879

Cameron Bush, Rector's Warden ----- cmbush@shaw.ca
Heather Campbell, People's Warden ----- hac267@nucleus.com
Lynda Greuel, Deputy People's Warden ----- lynda.greuel@shaw.ca
Louise Redmond, Deputy Rector's Warden ----- redmondlawoffice@aol.com
Jack Walker, Treasurer ----- jwalker@leedefinancial.com
Joan Preece, Envelope Secretary

Parish Council 403-244-4879

Pat Cochrane, Chair of Parish Council ----- patricia-cochrane@telus.net
Vesna Somborovic ----- vesna_somborovic@yahoo.ca
Gavin Stuart ----- grstuart@me.com
Rob Walker ----- robert.walker4@gmail.com
Jean Springer ----- hjspringer@shaw.ca
Heather Dumka ----- hdumka@telus.net
Paul Goud ----- paulgoud@shaw.ca

Snyod Delegates 403-244-4879

Pat Cochrane ----- patricia-cochrane@telus.net
Jean Springer ----- hjspringer@shaw.ca
Robert Walker ----- robert.walker4@gmail.com

THIRD SUNDAY IN LENT

March 15, 2020



Corporal Nathan Hornburg
June 19, 1983 – Sept. 24, 2007

As an outward expression of the Creator's love and in the spirit of reconciliation, St. Stephen's acknowledges that we gather on traditional Indigenous territory: Treaty 7 region of Southern Alberta and Métis Nation, Region 3. Through our worship and outreach St. Stephen's moves forward seeking a new, honourable, and respectful relationship with the Original Peoples of this land.

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8:00 a.m. Holy Eucharist **10:30 a.m.** Holy Eucharist

Excellent Adventure and Nursery available 10:30 a.m.

Welcome to St. Stephen's Anglican Church

Sunday Worship, March 15, 2020

8:00am service - Book of Common Prayer (starting page 67) 10:30am service - Bulletin

The Reverend Jane Rowland, *Presider & Preacher*
The Reverend Charmaine Evans, *Deacon*
Liz Tremblay, *Music Director*

Lectionary Readings

This week:

Exodus 17:1-7

Psalm 95

Romans 5:1-11

John 4:5-42

Next week: Mar 22

1 Samuel 16:1-13

Psalm 23

Ephesians 5:8-14

John 9:1-41

The Prayers of the People

The Anglican Cycle of Prayer

We pray for the Church of England, The Most Reverend and Right Honorable Justin Welby - Archbishop of Canterbury; Linda, our Primate; Greg our Metropolitan Archbishop & Diocesan Bishop; Leopold, Bishop of the Windward Islands.

Diocesan Cycle of Prayer

We pray for St. Hilda, Arthurvale, St. David, Elnora, Holy Trinity, Pine Lake, St. Paul, Hillsdown, The Reverend Larry Keddie; in our Companion Diocese of the Windward Islands we pray for St. David and St. Paul, on Grenada, The Reverend Father Edward Mark, their clergy and the people of the parishes.

St. Stephen's Parish Cycle of Prayer

Robert Bak and Erijka Haalboom · Hugh Baker · Stephanie Barrett · Elsie Bates · Margaret Bawden · Philip Behman.

For Those in Need

Ed · Ruth · Kathy · Evelyn · Kamini · Phil · Anita .



Blue Envelopes this month go to **The Rector's Discretionary Fund**, which is used for direct outreach, providing food, and other needs at the discretion of The Rector.

On Duty Today:

Reader: *Mark Labrecque*

Liturgist: *Evelyn Jain*

Communion Assistants: *Blake Kanewischer · Cathi Nelson*

Greeters: *Mark Labrecque · Brian Hill · Anne-Marie McKibbin · Marilyn Nettleton*

Chancel Guild: *Janis Fenwick*

Sacramental Bread: *Kathy Deyell · David Roach*

Coffee: *volunteers*

Excellent Adventure: *Maya McKirdy*

Nursery: *Leila Quinones · Beth Apistar*

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On Going at St. Stephen's

VALOR and SACRIFICE

a series by John Brownlee and Chris Bain

*This Sunday is honouring Corporal Nathan Hornburg
who died in the field of battle in Afghanistan on Sept. 24, 2007.
This is the second Bio of our Lenten series of Valor and Sacrifice.*

Lenten Options and Information

Forgiveness – a wisdom teaching, join David Meade Biblical student and Spiritual Seeker, for an experiential workshop and learn to give up the hurt and resentment you maybe dwelling upon.

March 25 at 7:30pm – 9:00pm in the Sanctuary

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The following materials are available for use at your home:

The Sabbath Poetry of Lent, Wendall Berry
Not by Bread Alone, Daily Reflection for Lent

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Websites offering Lenten practices

anglicansonline.org/special/lent.html

www.Monasteriesoftheheart.org - www.Soulstream.org - www.sacredspace.ie

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Confirmation Classes

Confirmation classes begin the week of **April 19** in the Rector's office a time will be announcement later.

For more information please contact

The Reverend Charmaine Evans 403-244-4879 or email deacon@ststephenscalgary.org.



LGBT 101 Workshop here at St. Stephen's

Sunday, April 5th (Palm Sunday) Noon - 1:30 pm
(Session is expected to be 60 - 90 minutes)
Church Lunch will be provided. Child minding services will be offered.

At the AGM our Wardens announced we would be hosting an LGBTQ2+ education session. In an effort to outwardly express St. Stephen's mission statement"Welcoming people of all ages, races, backgrounds and sexual orientation"...we are pleased to announce our first formal LGBTQ2+ education session.

Calgary Queer Arts Society offers a Diversity Education Program called OUTReels. The Lunch and Learn we will be offering is called LGBT 101 and the workshop is an introduction to the language, context and history of the LGBTQ2+ community.

The session will be hosted by James Demers, the Executive Director of Calgary Queer Arts Society and lead educator of the OUTReels Diversity Education Program. James has worked as a trans activist in Alberta for 11 years, working with a variety of organizations, cooperations and government institutions to create a more equitable world for LGBT people and their families.

More information about the organization can be found here:

<https://www.calgaryqueerartsociety.com/outreels>

We hope you can join us for this educational lunch hour!



Sorrento in the City
here at St. Stephen's, Saturday March 21 at 5pm

The Sorrento Centre is a gathering place for all! Calling old friends! Welcome to new friends! Everyone welcome for

free, family-friendly evening! Enjoy a dinner with Sorrento Centre tacos! Get messy with arts + crafts! Share stories about our beloved Centre in BC's beautiful Shuswap region! Free on-line registration:

<https://www.eventbrite.ca/e/sorrento-in-the-city-calgary-tickets-94287306873> Fun! Arts and crafts! Music! Engaging people!

Experience a day-in-the-life of Sorrento Centre, a "thin space" much loved since 1963!

www.sorrentocentre.ca

VALOR and SACRIFICE

During Lent our parish leaflets will feature episodes of valour and sacrifice by four St. Stephen's related soldiers who fought for our freedom.

This Sunday is Corporal Nathan Hornburg

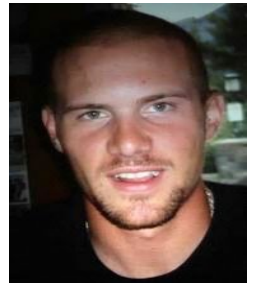


On the north wall of St. Stephen's Chapel there is displayed a plaque honouring Corporal Nathan Hornburg who died in the field of battle in Afghanistan on Sept. 24, 2007.

He was born in Calgary June 19, 1983 where he grew up and eventually enlisted in the King's Own Calgary Regiment (Royal Canadian Armored Corps). Eventually he was stationed in Afghanistan as part of the Canadian contingent of N.A.T.O. forces and on the day he died, he was serving as a mechanic west of Kandahar City. While he was attempting to fix the tread on a disabled Leopard Tank, he was killed during a mortar attack. In his memory his father organized a "Loops for the Troops" a marathon fund raised in both Calgary and Edmonton with proceeds going to the military. Edmonton still holds the event.

Shortly after the Cpl's death, member of the Lord Strathcona's Horse Regiment named a Taurus Armored Recovery Vehicle the "Hornburg" in his honour. Members of the battalion calling themselves the "Ghost Squadron" under took to maintain the vehicle in top condition where it sits today in front of Calgary's Military Museum with the name "Hornburg" painted on the front of the vehicle.

Cpl. Hornburg's remains are buried at the Nanton Town Cemetery near his family ranch.



by John Brownlee/Chris Bain

Welcome! *If you are searching for a place to belong, a warm welcome to you. So we can welcome you and answer any questions you may have please look for one of our **Wardens** who will be wearing a big*

Communion and the COVID19 Virus

In a time when many are becoming concerned regarding the recent outbreak of the COVID19 virus we want to remember to care for those who are concerned and those who may have compromised immune systems.

To that end, we remind parishioners of a few things around communion and passing of the peace.

Communion by Intinction (dipping the wafer in the wine) was disallowed a number of years ago during the H1N1 flu epidemic. It continues to be disallowed.

We believe, as Anglicans, that when we 'receive in part, we receive in whole'. Therefore you can take the wafer and not drink the wine and still know you have taken part fully in the sacrament.

If someone is uncomfortable receiving communion at all, they may still receive a blessing by coming to the altar rail with hands crossed, indicating that desire.

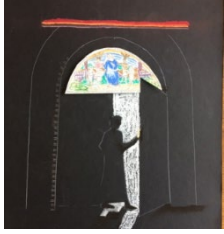
In terms of **passing the peace** - we recommend that those who are uncomfortable simply indicate to their brothers and sisters by nodding or crossing their arms - or whatever feels comfortable and that others acknowledge them in kind.

We also recommend that we all follow the advisement of health officials who are recommending regular and prolonged handwashing. (Singing or saying the doxology is a good "handwashing timer.")

Be aware of an email phishing scam:

If you receive an email from clergy or staff to get in touch urgently, PLEASE check the email address carefully. There is a scam targeting churches with emails first requesting urgent contact followed by a request to purchase gift cards. Contact details, including names and titles, are being scrapped by the scambots from church webs

Search Committee News



The search committee ducks [see last week's announcement if this reference eludes you] spent the week paddling energetically, doing quite a bit of quacking and continuing to move steadily in the right direction. Whether this is an analogy that makes use of a metaphor or, perhaps as some have suggested, an allegory, the other side of the lake is in sight, just around the starboard side of a small island. Thank you for your faith, support and patience.

The members of the committee are: Anne J. Brown (Chair), Tim Crowe, Keith Moe, Cathi Nelson, Louise Redmond, Gavin Stuart and Gord Tallman. Any one of us will be happy to answer questions you have, at any time. You are also welcome to email or 'phone with comments; if that is your preference, contact Anne at brown.annej@gmail.com or 403 852 7355.

Whom will we welcome as our new Rector?

* * * * *

This is a friendly reminder of the Chancel Guild meeting on March 21 at 10:30.

Holy Week Services

April 5th Palm Sunday

- 8 am: Holy Eucharist and Blessing of the Palms
- 10:30 am Holy Eucharist with Blessing of the Palms

April 9th Maundy Thursday

- 7:30 pm In The Church, Solemn Eucharist, Stripping of the Altar

April 10th Good Friday Liturgy

- 11 am With the dramatic reading of the Passion

April 11th Great Vigil of Easter

- 8 pm Service of Light and Eucharist (**bring your hand bells**)

April 12th Easter Sunday

- 8 am: Holy Eucharist
- 10:30 am: Family Eucharist with Baptism – Children are invited to attend this Festival Service, Nursery available

Exodus 17:1-7

Psalm 95

Romans 5:1-11

John 4:5-42

OPENING PRAYER

Almighty God, living and true,
look with compassion upon your people,
whose dry hearts are parched with thirst.
Release the living water of your Holy Spirit;
let it become within us an ever-flowing stream,
welling up to eternal life.
Thus may we worship you in spirit and in truth;
through Jesus Christ our Saviour,
who lives and reigns with you
in the unity of the Holy Spirit,
one God for ever and ever.

Amen.

PRAYER AFTER COMMUNION

God of our pilgrimage,
in you we have found the living water.
Refresh and sustain us
as we go forth on our journey,
in the name of Jesus Christ our Saviour.

Amen.

FIRST READING: Exodus 17:1-7

A Reading from the Book of Exodus.

From the wilderness of Sin the whole congregation of the Israelites journeyed by stages as God had commanded. They camped at *Reph-ĭ-dim*, but there was no water for them to drink.

So the people quarreled with Moses, saying, "Give us water to drink." Moses said to them, "Why do you quarrel with me? Why do you test your God?" But the people thirsted there for water; and they complained to Moses and said, "Why did you bring us out of Egypt, to kill us and our children and livestock with thirst?" So Moses cried out to God, "What shall I do with this people? They are almost ready to stone me."

Then God said to Moses, "Go on ahead of the people, and take some of the elders of Israel with you; take in your hand the staff with which you struck the Nile, and go. I will be standing there in front of you on the rock at *Hor-ĕb*. Strike the rock, and water will come out of it, so that the people may drink."

Moses did so, in the sight of the elders of Israel. He called the place *Mass-ah* (meaning "Test") and *Mer-ĭ-bah* (meaning "Quarrel"), because the Israelites tested and quarreled with their God, saying, "Is God among us or not?"

Listen to what the Spirit is saying to the churches.

Thanks be to God.

PSALM 95

Come, let us sing to our God;
let us shout for joy to the rock of our salvation.

Let us come before God's presence with thanksgiving
and raise a loud shout to God with psalms.

For our God is a great God, a great ruler above all gods;
**in whose hand are the caverns of the earth,
and the heights of the hills also.**

The sea is God's, having made it,
whose hands also molded the dry land.

Come, let us bow down, and bend the knee,
and kneel before God our Maker.

For such is our God;
**we are the people of God's pasture
and the sheep of God's hand.**

Oh, that today you would hearken to God's voice!
**Harden not your hearts,
as your forebears did in the wilderness,**

at Meribah, and on that day at Massah,
where they tested me;
**they put me to the test,
even though they had seen my works.**

For forty years long was I provoked by that generation,
saying,
**"This is a wayward people;
they do not know my ways."**

THIRD SUNDAY in LENT

YEAR A

So in my anger I swore an oath:

that they would not enter into my place of rest.

SECOND READING: Romans 5:1-11

A Reading from the Letter to the Romans.

Therefore, since we are justified by faith, we have peace with God through our Saviour Jesus Christ, through whom we have obtained access to this grace in which we stand; and we boast in our hope of sharing the glory of God.

Not only that, but we also boast in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit that has been given to us.

For while we were still weak, at the right time Christ died for the ungodly. Indeed, rarely will anyone die for a righteous person—though perhaps for a good person someone might actually dare to die. But God's love for us is proved in this: while we were still sinners Christ died for us. Much more surely, then, now that we have been justified by his blood, will we be saved through him from God's displeasure.

For if while we were enemies, we were reconciled to God through the death of God's Beloved, much more surely, having been reconciled, will we be saved by his life. But more than that, we even boast in God through our Saviour Jesus Christ, through whom we have now received reconciliation.

Listen to what the Spirit is saying to the churches.

Thanks be to God.

GOSPEL READING: John 4:5-42

The Lord be with you.

And with thy spirit.

The Holy Gospel

of our Lord Jesus Christ

according to John.

Glory be to Thee, O Lord.

God be with you.

And also with you.

The Good News

of Jesus Christ

according to John.

Glory to you, Lord Jesus Christ.

Jesus came to a Samaritan city called Sychar, near the plot of ground that Jacob had given to his son Joseph. Jacob's well was there. About noon Jesus, fatigued by his journey, was sitting by the well (his disciples having gone into the city to buy food).

A Samaritan woman came to draw water, and Jesus said to her, "Give me a drink." The Samaritan woman said to him, "How is it that you, a Jew, ask a drink of me, a woman of Samaria?" (For Jews held nothing in common with Samaritans.) Jesus answered her, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water." The woman said to him, "But sir, you have no bucket, and the well is deep. Where do you propose to get this 'living water'? Are you greater than our ancestor Jacob who gave us this well, and who drank from it, along with his family and his flocks?"

Jesus said to her, "Everyone who drinks of this water will be thirsty again, but those who drink of the water that I will give them will never be thirsty. The water that I will give will become in them a spring of water gushing up to eternal life." The woman said to him, "Sir, then give me this water, so that I may never be thirsty again and so that I never have to come here again to draw water."

Jesus said to her, "Go, call your husband, and come back." The woman answered him, "I have no husband." Jesus said to her, "You are right in saying, 'I have no husband'; for you have had five husbands, and the one you have now is not your husband. What you have said is true!"

The woman said to him, "Sir, I see that you are a prophet. Our ancestors worshipped on this mountain, but you say that the place where people must worship is in Jerusalem." Jesus said to her, "Woman, believe me, the hour is coming when you will worship God neither on this mountain nor in Jerusalem. You worship what you do not know; whereas we worship what we know, for salvation comes from the Children of Israel. But the hour is coming, and is now here, when the true worshippers will worship God in spirit and in truth, for God seeks worshippers such as these. Indeed, God is spirit, and those who worship God must do so in spirit and in truth."

The woman said to him, "I know that Messiah—the Anointed One—is coming, who will teach us everything." Jesus said to her, "I am that One, who is speaking to you now."

Just then the disciples returned, astonished to find Jesus speaking with a woman, but no one said, "What do you want of him?" or, "Why are you talking with her?" Then the woman, leaving her water jar, went back to the city. She said to the people, "Come and see someone who told me everything I have ever done! Could he be the Messiah?" They left the city and were on their way to him.

Meanwhile the disciples were urging him, "Rabbi, eat something." But Jesus said to them, "I have food to eat about which you do not know." So the disciples said to one another, "Surely no one has brought him something to eat?" Jesus said to them, "My food is to do the will of the One who sent me and to complete this work. Do you not say, 'Four months more, then comes the harvest'? But I say, look around you, and see how the fields are ripe for harvesting. The reaper is already receiving wages and is gathering fruit for eternal life, so that sower and reaper may rejoice together. For here the saying holds true, 'One sows and another reaps.' I sent you to reap that for which you did not labour. Others have laboured before you, and now you have entered into their labour."

Many Samaritans from that city believed in him because of the woman's testimony, when she had said, "He told me everything I have ever done." So when the Samaritans came to him, they asked him to stay with them; and he stayed there two days. And many more believed because of his word. They said to the woman, "It is no longer because of what you said that we believe, for we have heard for ourselves, and we know that, truly, this is the Saviour of the world."

The Gospel of Christ.

Praise be to Thee, O Christ.

The Gospel of Christ.

Praise to you, Lord Jesus Christ.

The Third Sunday in Lent

March 15, 2020

*Lent is the season during which we prepare for the Church's celebration of Easter.
It is a time for personal reflection, prayer, fasting, study, and good works.*

10:30 a.m.

THE HOLY EUCHARIST

The Reverend Jane Rowland, *Presider*
The Reverend Charmaine Evans, *Deacon*
Liz Tremblay, *Organist and Music Director*

The Gathering of the Community
We gather in silence, and prepare for worship.

The people gather in silence, there being no prelude during the season of Lent.

Welcome and Opening Announcements

All stand as the prayer bowl is sounded, calling the congregation to prayer.

Confession & Absolution

Dear friends in Christ,
God is steadfast in love and infinite in mercy,
welcoming both the wounded and the wounder,
and inviting them both to this table.
Come, let us return to God,
confident in God's forgiveness.

*The people may stand, sit or kneel for the Kyrie,
and for the confession and absolution that follow.*

Kyrie: *by Bob May*

blue insert

Payer of confession:

Most merciful God,
**our love for you is like the morning mist,
like the dew that vanishes when sunlight comes.**

During the season of Lent we prepare for worship by reviewing our lives and seeking God's forgiveness for those actions and intentions that prevent us from being the people God has created us to be.

The prayer of confession acknowledges our human frailty and

**Have mercy on us,
forgive our inconstancy,
and revive our flagging spirits,
that we may love and serve you anew;
through Jesus Christ our Saviour. Amen.**

brokenness.

The Priest pronounces the Absolution:

The God of all mercies
cleanse you from your sins,
restore you in God's image,
and keep you in eternal life;
through Jesus Christ our Lord. **Amen.**

*The Absolution
assures us of God's
abiding love.*

Opening Prayer (the congregation standing)

Almighty God, living and true,
look with compassion upon your people,
whose dry hearts are parched with thirst.
Release the living water of your Holy Spirit;
let it become within us an ever-flowing stream,
welling up to eternal life.
Thus may we worship you in spirit and in truth;
through Jesus Christ our Saviour,
who lives and reigns with you
in the unity of the Holy Spirit,
one God for ever and ever. **Amen.**

*The Opening Prayer
(traditionally called
the Collect) identifies
a theme or themes
heard in today's
service.*

The Proclamation of the Word *We hear again the Christian story and respond with our prayers and intentions.*

First Reading: Exodus 17:1-7

read by Mark Labrecque

*The First Reading is
from the Hebrew
scriptures, which is
shared by both
Christians and Jews.*

Following the Reading:

Listen to what the Spirit is saying to the churches.

Thanks be to God.

PSALM 95

Come, let us sing to our God;

let us shout for joy to the rock of our salvation.

Let us come before God's presence with thanksgiving
and raise a loud shout to God with psalms.

For our God is a great God, a great ruler above all gods;
**in whose hand are the caverns of the earth,
and the heights of the hills also.**

The sea is God's, having made it,
whose hands also molded the dry land.

Come, let us bow down, and bend the knee,
and kneel before God our Maker.

For such is our God;
**we are the people of God's pasture
and the sheep of God's hand.**

Oh, that today you would hearken to God's voice!
**Harden not your hearts,
as your forebears did in the wilderness,**

at Meribah, and on that day at Massah,
where they tested me;
**they put me to the test,
even though they had seen my works.**

For forty years long was I provoked by that generation,
saying,
**"This is a wayward people;
they do not know my ways."**

So in my anger I swore an oath:
that they would not enter into my place of rest.

Second Reading: Romans 5:1-11

read by Mark Labrecque

Following the Reading:

Listen to what the Spirit is saying to the churches.
Thanks be to God.

*The recitation of a
Psalm, a sacred poem
from the Hebrew
scriptures, has been
part of Christian
worship from earliest
times.*

*The Second Reading is
from the letters
written by the early
apostles to the
churches in Asia
Minor.*

Sequence Hymn: Tree of Life

blue insert

Gospel Reading: John 4:5-42 (*the congregation remains standing*)

Prior to the Reading:

God be with you.

And also with you.

The Good News of Jesus Christ according to John.

Glory to you, Lord Jesus Christ.

Following the Reading:

The Gospel of Christ

Praise to you, Lord Jesus Christ.

We stand in reverence for the Gospel Reading because it tells us about the life and teachings of Jesus.

Sermon

Affirmation of Faith (*the congregation standing*)

Let us declare our faith in God, saying:

**We believe in God the Creator,
from whom every family in heaven
and on earth is named.**

**We believe in God the Redeemer,
who lives in our hearts through faith,
filling us with healing love.**

**We believe in God the Sanctifier,
who strengthens us
with power from on high.**

**We believe in one God:
Father, Son and Holy Spirit.
Amen.**

An Affirmation of Faith is a statement reflective of the core beliefs of the Church.

The Prayers of the People

led by Evelyn Jain

The Peace

Christ is our peace,
who has reconciled us to God.
God's peace be always with you.
And also with you.

The Passing of the Peace, a custom from New Testament times, reminds us of Jesus' command to love one another as he has loved us.

The People greet one another with a gesture of good will.

The Celebration of the Eucharist

*We give thanks for Christ's presence in our midst
by which we are spiritually fed.*

Offertory Hymn: Jesu Lover of My Soul

blue insert

During this hymn symbols of our daily lives are offered for God's blessing: bread and wine (for use in communion), and money (for the ongoing witness and ministry of the Church).

Prayer over the Gifts

Blessed be God,
by whose grace creation is renewed,
by whose love heaven is opened,
by whose mercy our offering is received.
Blessed be God forever.
Amen.

Eucharistic Prayer

God be with you.
And also with you.
Lift up your hearts.
We lift them up to God.
Let us give thanks to God our Saviour.
It is right to give our thanks and praise.

"Eucharist" comes from the Greek word for thanksgiving, hence, this part of the service is often called "The Great Thanksgiving".

Gracious God, it is indeed right and good
to give you thanks and praise.
For in these forty days of Lent
you lead us into the desert of repentance,
that through a pilgrimage of prayer and discipline
we may grow in grace
and learn to be your people once again.

As we prepare to celebrate the Easter feast
with joyful hearts and minds,
we bless you for your mercy
and join with saints and angels
for ever praising you and saying:
Holy, holy, holy Lord,
God of power and might.
Holy, holy, holy Lord,
God of power and might,

**heaven and earth
are full of your glory.
Hosanna in the highest,
hosanna in the highest.
Blest is the one
who comes in the name of the Lord.
Hosanna in the highest,
hosanna in the highest.**

Accept our prayers, O God,
through your Son our Saviour Jesus Christ;
who on the night he was handed over
to suffering and death,
took bread and gave you thanks, saying,
“Take, and eat: this is my body which is broken for you.”

*This part of the
prayer recalls the
central mystery of
Christ’s saving act, his
death on the cross for
our sake.*

In the same way he took the cup, saying,
“This is my blood which is shed for you.
When you do this, do it in memory of me.”

Remembering therefore his death and resurrection,
we offer you this bread and this cup,
giving thanks that you have made us worthy
to stand in your presence and serve you.

Send your Holy Spirit upon the offering of your holy Church.
Gather into one all who share in these holy mysteries,
filling them with the Holy Spirit
and confirming their faith in the truth,
that together we may praise you and give you glory
through your Servant, Jesus Christ.
All glory and honour are yours,
now and for ever. **Amen.**

*Here we ask God to
bless the gifts God
has given us, that
they may be a
blessing to those who
receive them.*

The Lord’s Prayer

As our Saviour taught us, let us pray (*saying*):
**Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done
on earth as in heaven.**

*The “Lord’s Prayer”
is so called because
the Gospels record
Jesus teaching this
prayer to his
disciples.*

**Give us today our daily bread.
Forgive us our sins
as we forgive those who sin against us.
Save us from the time of trial,
and deliver us from evil.
For the kingdom, the power,
and the glory are yours,
now and for ever. Amen.**

Breaking of the Bread

We break this bread,
communion in Christ's body once broken.
Let your Church be the wheat
which bears its fruit in dying.
**If we have died with him, we shall live with him;
if we hold firm, we shall reign with him.**

Invitation

The gifts of God for the People of God.
Thanks be to God!

*All who love and
serve God are
welcome to come
forward to receive the
bread and wine, or to
receive a blessing.*

Communion *(please do not DIP the bread in the cup)*

During Communion: How Wonderful His Love by L. Larson

Prayer after Communion *(the People standing)*

God of our pilgrimage,
in you we have found the living water.
Refresh and sustain us
as we go forth on our journey,
in the name of Jesus Christ our Saviour.
Amen.

Doxology

Glory to God,
**whose power, working in us,
can do infinitely more
than we can ask or imagine.**

*A doxology is a
prayer of praise, in
this case a final one,
drawing our
worship to a close.*

**Glory to God from generation to generation,
in the church and in Christ Jesus,
for ever and ever.
Amen.**

Blessing

Announcements

Dismissal

Christ gives us grace
to grow in righteousness:
to deny ourselves, take up our cross,
and follow him.

Let us go forth in the name of Christ.
Thanks be to God!

*Having been nurtured
by Word and
Sacrament, we are
sent out into the
world as witnesses of
God's love for all
creation.*

Closing Hymn: Glorious Things of Thee are Spoken

blue insert

Postlude: Cornet Voluntary by J. Stanley

*Thank you for sharing in our worship today.
Following the service you are invited to stay
and join us for refreshments.*

